

T W O
P R E C I O U S

A N D D I V I N E

A N T I D O T E S against

the Plague of *Pestilence*;

or any other judgement

incident vnto vs.

Giving excellent Instructions and

Comforts vnto all that well vse them
in time of Neede.

The first prescribing holy Preservatiues
against this, or any other P L A G U E :

*Written by a Christian and charita-
ble well-willer vnto his Countrey.*

The second, Setting downe sweete
Consolations for such as be visited by

the Plague : Written by a famous,

learned, and faithfull Pastour,

*vnto some of his flocke in the
time of their visitation.*



L O N D O N

Printed for N A T H A N A E L N E V V B E R Y.

1 6 2 5.

Giving excellent instructions and
Counsels unto all that will be their
in this world.

The first prescribing holy Precepts
against this or any other Plague:
written by a Christian and learned
Manwell-writer called his Country.

The second, Setting downe sweete
Consolations for them as be visited by
the Plague: written by a Person,
learned, and faithful Pastor,
went forth of his flock in the
time of their affliction.



LONDON:
Printed for Nathaniel Butcher.
1625.



An *Antidote* against the *Plague*, or any other Iudgement incident to this N A T I O N.



It is sayd of *Laiſh*, that they Iudg. 18.

were a *ſecure* people and dwelt
careleſſe: poore ſilly ſoules,
they never dreamed of any
harme, till the beesome of
deſtruction came and ſwept
them all away. It is ſayd like-
wiſe of the old world; that they
eate, they dranke, they married
and were given in marriage;

Mat. 24. 38.

they gaue themſelues wholly to ioyalitie and mirth, living
ſo here as if they ſhould haue lived here for ever; never
conſidering, that the reioycing of the wicked is ſhort, and the ioy
of hypocrites is but for a moment; That they ſpend their dayes in
mirth and iollitie and ſodainly goe downe to the grane: they lay
in a dead ſleepe, drowned in a deepe ſecuritie, till a fearefull
and vniuerſall Deluge came out from the Lord, and drow-
ned them all: onely making *Noah* was wonderfully preſer-
ued in the Arke. I would I could not ſay of our Nation as
it was ſayd of *Laiſh*: wee are a ſecure and careleſſe people;
I would theſe Scriptures were not this day fulfilled in our
cares; but alas it is more then manifeſt, wee are a Nation
drowned in ſecuritie; this is the fruit of our long proſpe-
ritie; wee are at eaſe in *Sion*, wee ſit every man vnder his
owne vine and vnder his fig tree, therefore we ſing a *Requiem*
vnto our ſoules, and ſay, *We ſhall haue peace though we walke*
after our owne luſts; wee ſhall never be mooved: Soule take
thy reſt, thou haſt much goods layd up for many yeares, eate,
drinke, and take thy pleaſure, let thy heart cheare thee, be ioyi-

Iob. 20. 5.

Iob. 21. 13.

Gen. 7.

Luk. 12. 19 20

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Eccles. 11. 9.

all and merry; but alas poore soules they never consider, that *this night their soules shall be taken away from them*; That for all these things the Lord will bring them to iudgement; they put farre from them the evill day. But in this sleepe and drowisie age, I doubt not but there be some *waking Noahs*, who if they cannot prevaile for others, yet at least build an Arke for the safety of their owne soules: in this cold and frozen age, doubtlesse there be some *zealous Moyesses*, who stand in the gap between God and his people, and hold Gods hand from imiting by their vncessant prayers: though *Egypt* be full of darkenelle, yet there is *some light in Goshen*; some that shine as lights though the whole world lye in darkenelle: though the world be full of folly and the most part runne on as fooles, and are punished, yet questionlesse there be some prudent men that learne to foresee the evill to come and hide themselves.

Prov. 22. 3.

God hath given to this Nation of ours many a faire warning, as loath to smite, till needs he must: he hath sent his Ministers early and late to thunder in our eares; yet except we doe repent, we shall all likewise perish, judgement will come: he hath set our neighbours house on fire as a beacon to giue vs warning, I meane, the judgements that haue befallen our brethren beyond the Seas: he hath sent many small judgements before, as forerunners of that great one to come; as little gunshots before the great murthering peece: It hath beene told vs before, that if we repented not God would doe such a thing in *England*, that whosoever should heare thereof, *both his eares should tingle*; thus the Cockes crowed before the storme, but we regarded it not: God hath now sent a fearefull plague amongst vs as another warning more heaueie then the former, and if this cannot moue vs to repent, we may still looke for heavier, for the mouth of the Lord hath spoken it; *I will yet punish them seven times more*, and if that will not doe *seven times more*; the Lord will not cease to smite, so long as wee cease not to sinne; he hath more scourges then one; if the present *Plague* will not doe, famine shall, if famine will not doe, the sword shall

Levit. 26.

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shall vtterly cut vs off from being a Nation. I beseech yee my brethren consider it, even with teares I beseech yee: what a woefull spectacle will it be to see our streetes swim with the blood of vs all, to see our women ravished, and their little infants dashed against the stones; to see the cursed and abominable Masse set vp in our Churches, to see all turned topsie turvie, vpside downe; whose heart doth not yearne and even melt within him, to thinke on these things: oh consider the fearefull delolation that befell *Ierusalem*: and the grievous calamities comne vpon our brethren beyond the Seas, they were God his people as well as we: oh that we could be warned by other mens harmes.

Lamentatio the whole Booke.

But what haue I done (sayth England) that such things as these should befall mee.

Quest.

Behold, thou hast requited the Lord evill for good: God hath given thee the glorious light of his blessed Gospell to be Preached plentifully for threescore yeare together; he dispelled the mists and clouds of Popery and superstition, and caused this cleare light to shine; he hath committed to thee his statutes and his covenants; he hath not dealt so with every Nation: he hath given thee many great and glorious deliverances, the like never heard of, especially those of the *Gunpowder-Treason* and *Eighty-eight*: then thou didst promise better obedience: he hath given thee long peace and quietnesse, no noise of Warre hath beene heard in thy streetes: he hath given thee plentie and prosperitie, a land flowing with milke and hony, even all that heart can wish: he hath made thee even a Mirrour and a Wonderment to the whole world for his manifold blessings. But how hast thou now requited thy God, O *England*? 1. with ignorance not onely compelled but affected; *Light is come into the world, but men loue darkenesse rather then light*: 2. with contempt of the Gospell, a crying bloody sinne, a sinne never heard of among the *Iewes*: 3. with Blasphemy of all sorts, swearing, forswearing, taking God his great and dreadfull name in vaine, nothing more rife even in the mouthes of children that can but newly speake: 4. with prophanation

Ans.

of the Sabbath, spending it in sports and idle pastimes. In thee is secretly committed that *curst* sin of *Idolatry*: in thee is *Atheisme*, drunkennesse, rioting, feasting, when the Lord calls for fasting: in thee are disobedient to parents, contemners of authoritie, despisers of God his messengers, disdainers of equals; in thee are murtherers, even Soule-murderers; contentious persons, whoremongers, adulterers; in thee is Bribery, Oppression, Vsury, Simony, fraud and couzenage; Iustice and Truth is perished from thy Land: in thee is lying, tale-bearing, false witness-bearing, covetousnesse, pride, idlenesse, fulnesse of bread, deepe securitie, even all the sinnes of *Sodome*: in thee are many professors that make a shew of godlinesse, but deny the power of it; in thee are Lukewarme Christians. These are the sinnes vnder which the Land groaneth; *Doest thou thus requite thy God O foolish people?* Shall we not thinke now that the Lord hath a *Controversie with England?* Shall I not visite for these things (*saith the Lord*)? Shall not my soule be avenged on such a Nation as this? Let me alone that I may destroy them at once.

Heare O heavens, hearken O earth, I have nourished up children, and they have rebelled against mee: the Oxe knoweth his owner, and the Asse his masters crib, but my people have not knowne mee (*saith the Lord*). Ah sinfull Nation, a people laden with iniquitie, a seede of evill doers, why should they be smitten any more, they fall away more and more. I take no delight to vpbraid mine own Nation, or to defile mine own nest; but for *Sions* sake I cannot hold my tongue: let me perish if I see my Country perish, and giue them not warning. Wherefore I beseech yee my deare brethren (all true hearted *Englishmen*) in the bowells of Christ Iesus, who died for vs, and shed his owne heart bloud for vs, as you regard your owne soules, bodies, and estates; as yee wish and desire the peace and prosperity of this our *Sion*, dally with the Lord no longer, God will not be alwayes mocked, turne now at the last vnto the Lord with all your hearts; *turne yee, oh turne yee, why will yee die? seeke the Lord whilest he may be found, call upon him whilest he is neere; draw neere to God and*
he

Isa. 1. 2. 3.

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he will draw neere to you. Oh that I could even weepe over this Land, as our Saviour did over Ierusalem, and say: O England, England, thou that reiectest my Prophets, and despisest those that are sent vnto thee, how often would I haue gathered thee together, as a henne gathereth her chickens vnder her wings, and yee would not; wherefore thy house shall be left vnto thee desolate: oh that thou wert therefore now wise yet in this thy day to consider those things that belong vnto thy peace, lest at length they be hid from thine eyes. Woe to thee O England, if the great workes which haue beene done in thee, had beene done in Tyre and Sidon, in Sodome and Gomorrah, they had repented in sackcloth and ashes long ere this: And thou London, London, which art lifted vp to heauen, for abundance of spirituall meanes, shalt be brought as low as hell, except thou repent: wherefore I beseech yee againe & againe for Christs his sake, for the Gospels sake, for your Countreys sake, for your owne soules sake be entreated; Repent, repent; Search, even search your selues O nation not worthy to be beloved, before the decree come forth, and yee be as chaffe that passeth on a day: looke into your liues, consider your wayes, goe apart, and seriously aske your soules; What haue we done? Let your mirth be turned into mourning, your feasting into fasting, weepe and lament bitterly for your sins, cry mightily for mercy, even as for life and death; cease to doe euill, learne to doe well; wash you, make you cleane, put away your finnes from before God his eyes; rent your hearts and not your garments, amend and change your wayes, bring forth fruits meete for repentance: that so yee may get the sword againe into his sheath, which is already drawne out, and will giue every one of vs our deaths wound, except we repent, and may quench that wrath which is already kindled, and will burne hotter and hotter, and never cease vntill it haue vterly consumed vs, if in time we quench it not by the teares of true repentance: wherefore now prepare to meete thy God, O England; It is more then high time to repent, deserre no longer, if the last blow be once stricken, that is, cut it downe, even vnto desolation, there will then be left no place for

Luk. 13. 34.

Mat. 11. 21.

23.

Zeph. 2. 8.

Dan. 9. 19.

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Jerem. 13. 27.

Isay. 64. 8.

Prov. 1. 26. 27

for repentance. Oh that I could therefore perswade you; but it is not I, it is the Lord that must doe it; now Lord doe thou perswade *Iapheth*; for wee cannot: *Turne thou vs vnto thee O Lord of hostes, make thy face to shine and wee shall be saved*; convert vs vnto thee, and we shall be converted, renew our dayes as of old; Lord thou longest for our conversion; thou standest waiting and crying; Wash thine heart, O *England*, wilt thou not be made cleane; oh *when will it once be*? Lord cleanse thou vs and we shall be cleansed; wash thou vs and we shall be whiter then snow; cause vs to come vnto thee, why hast thou hardened our hearts from thy feare: O Lord, thou art our Father, we are the clay; thou art the Potter, we are the worke of thine hands; oh destroy not the worke of thine owne hands; frame and fashion vs, and make vs such as thou wouldest haue vs to be: spare thy people, O God, spare thy people, and be jealous for thine inheritance, *why shall the people say; Where is their God? O Lord heare, O Lord forgine, O Lord consider, and doe it, deferre not for thy name sake, for thy Christs his sake, pittie the desolations of thy Sion, of the Cittie where thy name is called vpon*? Wilt thou O Lord, forsake for ever? *Why is thy wrath thus hot against the sheepe of thy pasture*? Our sins indeed testifie against vs, that we are a rebellious & stifnecked people, we lye downe in our shame, and confusion covereth vs; thou art righteous and *inst when thou indigest*, but we are a perverse and froward generation; we would not heare when thou calledst, but stopped our eares, like the deafe Adder, therefore thou maist now iustly *laugh at our destruction, and mocke when our feare commeth*: but there is mercy with thee that thou maist be feared, we beseech thee in wrath remember mercy, haue mercy vpon vs according to the multitude of thy compassions, oh Lord saue vs or els we perish. *Comfort vs according to the dayes that thou hast afflicted vs: Returne O Lord, how long? and be pacified towards thy servants.* Continue still to be our God, and let vs be thy people; remoue thy judgements which lye heauie vpon vs, and destroy vs not vtterly for thy names sake: Make vs all

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to turne to thee from the highest to the lowest by speedie and vnfeined repentance, that so thou maist not vtterly cut vs off, *even head and taile, roote and branch, in one day*; but maist still delight to doe vs good, to multiply thy blessings vpon vs; and make vs as worthy to be beloved in and through thy Sonne Christ Iesus, that Sonne of thy loue, as we haue beene for our long peace and prosperitie of all the Nations of the earth admired: even so be it, Lord so be it.

This is the first and generall Remedie which a Nation must vse for the remouall and preventing not onely of the Plague, but of any other judgement whatsoever; namely, *true repentance*, which stands in sorrow for sinne, and reformation of life. *If yee consent and obey, yee shall eat the good fruits of the Land; but if yee refuse and be rebellious, yee shall be deuoured with the sword, for the mouth of the Lord hath spoken it.* Now if so be I cannot preuaile with the whole Land; then I turne to you that feare the Lord: I hope to haue audience in your eares. If yee cannot preuaile for others, yet make sure of your owne soules; learne to hide your selues, to build an Arke for the safetie of you and yours. But yee will say, how may that be done? I answer.

1. If yee would not partake with the Plagues of the times, be not partakers of their sinnes. *Come out of her my people* (saith God) *be yee not partakers of her sinnes, least yee also be partakers of her plagues*; if yee will needs sinne with them, looke to be plagued with them. *Dent. 4. 3, 4. Those that went with others after Baalpeor were destroyed, but those that cleaved to the Lord were kept alive.* *Zeph. 2. 3. Seeke yet the Lord all yee meeke of the earth, which haue wrought his iudgement, seeke righteousness, seeke lowlinesse, if so be yee may be hid in the day of the Lord his wrath.* The way to be hid in the day of the Lord his wrath, is to seeke after lowlinesse, to carry our selues meekly, and to walke humbly, the lowest shrubs are safest from stormes; to seeke after righteousness, to walke circumspectly, and warily, shunning the sinnes of the times, even more then the Plague it selfe; to keepe our

B

selues

2 Chron. 7.

13. 14.

Ierem. 18. 7. 8.

Isa. 1. 19. 20.

Iere. 14. 11. 12

Revel. 18. 4.

21. 11. 22. 3. 12. I

1 Theſ. 5. 22.
Iude. 23.

Hof. 4. 15.
2 Cor. 6. 14.
15. 16. 17.

Revel. 3. 4:

Pſal. 119. 136.

2 Pet. 2. 7.

Ezek. 9. 4.

Iere. 9. 1.

Iere. 39. 11. 12

ſelues vnſpotted of the world, to ſaue our ſelues from this froward generation : the infection of ſinne is farre more dangerous then the infection of the Plague; that indangers the body onely, this indangers ſoule and body for ever; how ſhould we ſhunne it therefore? How had we need to *abſtaine from all appearance of euill, not onely from the fleſh, but from all the garments ſpotted with the fleſh*; the more wicked the times grow, the more holy we ſhould grow; the more iniquitie abounds, & the loue of many waxeth cold, the more blameleſſe, and zealous in good duties we ſhould ſtrive to be: like bright orient ſtarres, the deeper they goe in the darke night, the brighter they ſhine: thus Noah ſhined in his generation. Though *Egypt* be full of darknes, yet let *Goshen* be light; though *Iſrael* play the harlot, yet let not *Iudah* ſinne. We are Chriſtians, we profeſſe our ſelues to be children of the light, *let not vs* therefore haue any fellowſhip with the vnfruitfull workes of darkneſſe, but reprove them rather: let not fornication or any other vncleaneſſe be once named amongſt vs; let not vs defile our garments.

2. It is not ſufficient that we partake not with the ſinnes of the times, but we muſt mourne for the ſins of the times; we muſt take a view of the abominations committed in *Sion*, and worke our hearts to ſuch a ſorrow as may make our eyes to gush out rivers of teares, *becauſe men keepe not Gods law*, then God will wonderfully preſerue vs: *As he preſerued iuſt Lot out of Sodome, when it was conſumed with fire & brimſton from heauen, becauſe his righteous ſoule was vexed from day to day with the vncleane conuerſation of the Sodomites.*

There was a marke ſet vpon all the true Mourners in *Sion*, that when the Angell of the Lord came to ſmite, they might eſcape: ſo *Jeremy*, becauſe he wiſhed his head a fountaine of teares, that he might weepe day and night for the ſinnes of his people; ſee how the Lord preſerued him alone when all the reſt were carried into Captiuitie: theſe things are written for our learning.

We muſt mourne for our owne ſinnes and labour to
for.

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for sake them. It is sayd of *Iosiah*, that because his heart melted at the Law read, both for his owne sinnes and the sinnes of his people, and he humbled his soule before the Lord, that therefore he should be put to his grave in peace, and his eyes should not see the evill that God would bring upon the Land. So if like good *Iosiah*, our hearts even melt within vs, and we humble our soules vnfeinedly before the Lord for our sinnes, God will worke wonderfully for vs, and we shall find gracious experience of his goodnesse towards vs: if God spared *Ahab* for his counterfeit humiliation, and would not bring the evill in his dayes; how much more will he spare those that humble their soules before him in truth. And as we must grieve for our sinnes, so we must forsake our sins: he that hideth his sinnes shall not prosper, neither in soule nor body, he lyeth open to all dangers; but he that confesseth and forsaketh them shall find mercy; God will be mercifull to his soule, and preserve his body: He that walketh uprightly, walketh safely (saith *Salomon*:) he that laboureth to the uttermost of his power to cleare himselfe from all sinne, to purge his heart from all hollownesse, not cherishing any one beloved sinne, to be vpright in his way; walking in all the Commandements of God without rebuke; such a man is a safe man, he is sure nothing can hurt him. It availeth nothing to burne Iuniper, to smell to Wormewood, to take somewhat in a morning, and to vse many outward meanes against the Plague, so long as our soules are not severed from our sinnes; it is this inward uncleannesse that is the cause of that outward, the Plague-soare of sinne where-with our soules are infected, causeth the Plague vpon the body: sever your sinnes then from your soules if ever yee meane to keepe the Plague from your bodies, say to these menstrous cloathes; Get yee hence.

Fourthly: We must trust in God for safety and deliverance; though we may vse all good and lawfull meanes, yet we must not rest in the meanes, but goe to God for his blessing, and depend vpon him for the successe. The Lord is good, and a strong hold in the day of trouble, he knowes all those

1 King. 22.
19. 20.

1 King 21.
27. 29.

Pro. 28. 13.

Nahum. 1. 7.

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that trust in him; he knowes, that is, he approues of them after an especiall manner, He is a strong hold to such in the day of trouble. Psal. 33. 18. 19. Behold the eye of the Lord is vpon them that feare him, and vpon them that trust in his mercy; to deliver their soules from death, & to preserue them in famine. Psal. 91. 1. and so forward: Who so dwelleth in the secret of the most High, shall abide vnder the shadow of the Almighty; I will say vnto the Lord; O my hope and my fortresse, he is my God, in him will I trust: surely he will deliver thee from the snare of the hunter, and from the noysome pestilence. He will cover thee vnder his wings, and thou shalt be safe vnder his feathers; his truth shall be thy shield and buckler. Thou shalt not be afraide of the pestilence that walketh in the night, nor of the Plague that destroyeth at noone day. Thousands shall fall beside thee, ten thousands at thy right hand, and yet it shall not come nigh thee. And why all this? Because thou hast sayd, the Lord is my hope, and hast set the most High for thy refuge. Yee see then the wonderfull safetie of that man that makes God his confidence, The name of the Lord is a strong Tower, the righteous runne vnto it, and are exalted. Great is the safetie then of righteous persons, of such as haue gotten God to be their God in Christ, and stay their whole affiance in him; God will be vnto them a Tower, a Castle, a rocke of defence, a safe refuge to fly to in time of neede. He will be their hiding place; He will keepe them safely vnder his wings till the indignation be passed over. He hath an Arke for vp-right Noah, when he meanes to destroy with a vniverfall Deluge, an whole world of wicked ones. He hath a Zoar for righteous Lot, when he meanes to consume filthy Sodom with fire and brimstone from heaven. For the Lord knoweth how to deliver the righteous out of temptation, and to reserue the wicked vnto iudgement. Therefore I conclude with that of David. Psal. 73. 28. It is good for me to hold me fast by God, and to put my trust in the Lord God: it is time for the chickens to runne and shrowd themselues vnder the wings of the henne, when the storme begins once to arise.

5, The fift and last remedie is, to betake our selues to our prayers

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prayers and teares, to cry mightily vnto the Lord, to wrastle with him, as *Iacob* did: *this is that which holds God his hands from smiting*: so long as *Moses* his hand is lifted vp, *Amalek* cannot preuaile. I beseech yee therefore all yee that wish well to this our *Sion*, pray for the peace of *Ierusalem*: giue the Lord no rest, but cry againe and againe, he loues to be importuned; *the prayer of a righteous man availeth much, if it be fervent*: Pray, pray, pray therefore, cry and say: O Lord we know not what to doe, onely our eyes are vp towards thee: what shall we say vnto thee O thou preserver of men; we are euen ashamed and confounded to lift up our eyes to heaven; wee haue sinned exceedingly, wee, our Rulers and Governors, Prince, and people; we haue all sinned; our sinnes are gone vp as an heavy load, too heavy for vs to beare; heaven and earth even groane vnder the burthen of them, they cry mightily for vengeance, but heare the groanes of thy ser- uants, let their cryes be lowder in thine eares; heare the pleadings and intercessions of thine owne sonne for vs; his blood cryes louder for mercy, then our sinnes can doe for judgement, had it not beene for that, we had all long agoe perished, and beene vtterly consumed. O thou the hope of *Israel*, the Saviour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarry for a night? Why art thou as a man astonied, as a strong man that cannot helpe? Yet thou O Lord art in the midst of vs, thy name is called vpon vs; forsake vs not. Hast thou vtterly reiected *Iudah*? Hath thy soule abhorred *Sion*? Why hast thou smitten vs, that we cannot be healed? We looked for peace, and behold no good; for health, and behold trouble: wee acknowledge O Lord, our wickednesse, and the wickednesse of our fathers, we haue all sinned: doe not abhorre vs for thy names sake; cast not downe the throne of thy Glory; remember and breake not thy covenant with vs; we haue no helpe but of thee, thou art our God, therefore saue vs; oh be favourable vnto thy *Sion*, build thou the walles of *Ierusalem*: so shall we praise thy name for ever, and teach all ages to keepe praises for thee in store. Oh giue salvation to thy people out of *Si-*

Iam. 5. 16.

Ierem. 14. 8. 9.

Psal. 51. 18.

Psal. 53. 6.

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*on; when thou shalt restore againe the captivitie of thy people,
then shall Iacob reioyce and Irael shall be glad.*

But if ye cannot prevaile for others, yet at least aire your owne houses with daily and fervent prayers, and that will be a notable meanes to keepe them from the present infection: or if it please God to lay it vpon you notwithstanding yee haue faithfully vsed all these meanes: then

Psal. 94. 19.

I dare boldly affirme, yee shall finde greater refreshings from God, then your afflictio can afford you griefes:

1 Cor. 1. 7.

howsoever, it will but rid you out of a valley of misery into everlasting glory. Consider what I say and the Lord giue you vnderstanding in all things.

F I N I S.



A Letter full of sweete Comforts for such as are visited by the P E S T I L E N C E.



O D the Father of mercies,
which hath so loved vs to
giue his onely Sonne for vs
before he gaue vs either chil-
dren or our selues, be merci-
full vnto you my deare hearts
in the Lord, Mr. A. and Mrs
A. my bowells in the Lord:
and so fill you with his super-
abundant grace, that you may

say; *It is good for me that I haue beene afflicted; The Lord* Psal. 119.
hath given, the Lord hath taken, blessed be the name of the Iob. 1.
Lord. Amen.

Hearing of the Lords mercifull visitation of you and
yours, I was not a little affected; neither hath any particu-
lar losse since this hand of God hath been on the Cittie, (though
of friends and neere kindred) more pierced my heart with
griefe then this of yours. Which seeing the Church,
which hath called me to a publike Ministry, permits me
not in presence privatly to signifie, I beseech God to direct
my pen to write somewhat for your comfortable applicati-
on of Gods correction to your soules health. It had much
affected me to see the succession of crosses in your impri-
sonment, your wiues long sicknesse, with manifold danger
of life, &c. And on Thursday last I was very inquisitiue of
Mr. D. touching your wife and her delivery: for I had
thought shee had beene sent into the country, because such
is now the fashion, and her time of deliverance I thought
had

2. Cor. 6.

Heb. 5. 3.

Gal. 3. 13.

Exod. 15. 25.

Ioh. 2.

2 King. 6. 6.

Psal. 25. 1.

Iob. 19. 25.

had beene expired long since. But I heard God had shewed his power in her weaknesse, and gaue her (which had long agoe given the sentence of death vpon her selfe) two children (which the Lord blesse and make his owne daughters and heires) before I heard that God had smitten one of the former. He gaue two before he would take one, and made her able to beare two at once, which in long time had been scarsly able to beare her selfe; that he might make his goodnesse and his power knowne. He I say, to shew his goodnesse gaue two for one; yea gaue one for all, his owne Son for our selues, and for our sons and daughters: to purchase vs to be *the sonnes and daughters of the Lord Almighty*. But he gaue him first to suffer & then to reigne, that he might lead the way to vs; for the servant is not greater than his Lord: the sonne himselfe learned obedience by the things which he suffered. And he that made the world by his Word, was made a man for vs, that he might suffer for vs: in our nature fulfilled all the righteousness of God and yet suffered all the vnrighteousnesse of men, even to that bitter, that shameful death of the Crosse, which God himselfe had mystically cursed, and he was made a curse for vs that we might be made heires of blessednesse. His Crosse, figured in that tree cast into the *bitter waters of Marah*, takes away the curse from death and all afflictions in vs and ours, and makes them sweete; both season and sanctifie them to vs, and vs to them. His presence doth still change water into wine, if we make him our chiefe guest: and (like *Elisba's sticke*) makes the heaviest iron to swim, the heaviest heart, most cast downe with sorrow, to sing, *I lift my heart to thee. I know that my Redeemer liveth*, made *Iob* to liue in the midst of manifold deaths and spoiles, and made him a gainer in & by all his losses. Though they assailed him all at once, and all the children and substance which he had gotten all his life before, were in one day taken from him, yet he lost not himselfe, by impatience; he blessed God which had giuen him himselfe, a gift that could not be lost; and as men in cold windie weather gird their garments closer to them,

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so he proceeded in courage, and said ; *Though he slay me, yet will I trust in him.* These things are written for our learning, that thorow patience and comfort of the Scriptures we may haue hope. Yea tribulation brings forth patience, patience experience, experience (of his deliverance from, or in, manifold troubles, as *Dauids* deliverance from the Beare and the Lyon, made him bold on the *Philistine*) experience, I say, brings forth hope, even that hope which never makes ashamed. The *Israelites* were not in *Canaan* presently after their deliverance from *Egypt*, but walked thorow a tedious and irksome Wildernesse, where was neither harvest, nor pasture, nor sweete waters, but their very food and raiment were miraculous provision. Yet did not God faile them, and hath promised *never to faile nor forsake vs* : he which led them by a pillar of a cloud and fire, hath given vs his word, *to be with vs to the end of the world.* That history of the *Israelites* is a mysterie of every true *Israelite* his living by faith, as it is often written, *the Just shall live by faith.* We now are travellers thorow the Wildernesse of the world to our heavenly *Canaan*, and for our spirituall life we finde the world as crosse as they did the *Egyptians*, *Amalekites*, and *Amorites*; our flesh is as distrustfull as those which lusted for flesh in that desert, and the Devill watcheth all occasions to mutinie and rebellion : all that we see from our entring the red Sea till we be passed over *Jordan* (from Baptisme to death) is against vs: yet our faith lookes on him which is invisible, and is the evidence of things not seene. This is the victory that overcometh the world, this is the shield which quencheth the fiery darts of hell ; to belecue in Christ crucified, that God hath given him to vs, and for vs, and with him all things ; this crucifieth the flesh, with all her distrustfull lusts and imaginations ; makes vs deny our selves, our wills, our vnderstandings, husbands, wiues, liues, livings, all ; and to say to God with *David*, *loe we are here, doe with vs as seemeth good in thine eyes.* Should the Wheat say to the husbandman, why doest thou wound me with the sickle, why doest thou beat and bruise me with the flae,

C

why

Iob. 13. 15.

Rom. 15. 4.

Rom. 5. 3.

1 Sam. 17.

Heb. 13. 5.

Mat. 28. 20.

Heb. 11. 27.

Heb. 11. 1.

1 Ioh. 5. 4.

Ephc. 6.

Mat. 16. 24.

2. Sam. 15. 26.

why doest thou grind me in the Mill, and put me after in-
 to the hot Oven? We are Gods wheat, and before we can
 be manchet for the Lords Table, wee must likewise passe
 troubles in the flesh. Yea it is comfortable to vs, because
 God doth thus shew himselfe *our Father*, and that he doth
 esteeme vs as *sonnes*, and not as *bastards*; for *iudgement bere*
beginneth at Gods house: he doth vs conforme vs to his own
 sonne Christ; he doth thus prepare vs as souldiers by tray-
 nings and skirmishes to the battell with death it selfe, yea to
 the victory, to the crowne; he doth thus shew power in
 weaknesse, and makes vs conquerors over sinne and Satan.
 Neither doe men sow their corne and seeds till the ground
 be digged or plowed, nor is Gods seed like to be profitable
 till *the fallow of our hearts be turned up* by the plow or spade
 of affliction. Heaven will make amends for all, and *the af-*
flitions of this present life are not worthy of the glory which shall
be revealed. These light afflictions which endure but for a mo-
ment, worke out vnto vs that farre most excellent and eternall
weight of glory. Courage then, courage my hearts, comfort
 your selues, your Captaine Christ lookes on and sees your
 sufferings and fightings in the flesh; may he it is which thus
 trieth you: these crolles are his permission, yea his Cōmis-
 sion, without which no plague can strike a stroke *to the*
poorest sparrow, no not to the *haire of our head*, all which are
numbred: yea he which striketh vs or ours with his rod
 knoweth *how to succour them that suffer and are tempted*, ha-
 ving beene tempted himselfe with greater sufferings: *he was*
wounded and bruised, and was made sin for vs, before he would
 wound or buile vs for our sinnes. Yea indeed all these
 blowes are intended to the remainders of sinne in vs, not to
 our selues, but that the *spots of the soule* may be drawn forth
 by these *Plague-spots* on the body, and the *sinne-sores* of the
soule may runne and be cut out of these *bodily sores*, that sin
 and death (if it proceed so farre) may be dead by that our
 bodily death (that the head of this *Goliath* may be cut off by
 his owne sword, and death by death destroyed) and our
 foules may escape as a bird out of the snare of the Fowler,
 and

Heb. 12. 5. 7. 8.

1 Pet. 4. 17.

Rom. 8. 29

Iere. 4. 3.

Mat. 13. 22.

Rom. 8. 18.

2 Cor 4. 17.

Mat. 10. 29. 30

Heb. 2. vlt.

Esa. 53. 4. 5. 6.

2 Cor. 5. 21.

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and may flee to *their rest* (not in the Tabernacle like *David's* sparrow, but) in *Gods owne bosome*. As *Lazarus* when none of *Dives* household would come at him, had *Angells* attending him to carry his soule into *Abrahams bosome*: so when feare and danger (this is part of this chastisement) prohibite others from vs, *he hath given his Angells a charge concerning vs* to convoy our soules to heaven, and meane whiles to guard their vnregarded bodies on earth. Lift vp the eyes of your faith in beleeve of Gods promises, & you shall see by faith, that which *Elisha's* servant did with bodily eyes, the Cittie of *London full of Charets and horses of fire round about every Elisha*. God himselte is the refuge of his servants, a house to them in this time of grace, a temple to them beyond all times in glory. Come Lord Iesus to fetch and receiue me to thy selfe, and come in what chariot it shall please thee, if in a chariot of fire as thou didst to *Elias*, or if in infected aire by pestilent stroke; thou that triumphedst on the Crosse, over death, hell, and the devill, canst triumph over my crosses, and by suffering canst make me triumph also over them all. Thy coming to me by this or any other sicknesse or death, is but my passage to come to thee: and to goe to Christ and see him as he is, doth infinitely more then recompence all the losses, rubbes, and whatsoever irksomnesse in the way and passage. And as for death, we and ours are vaine and mortall, we die daily, our life is but a Candle which in shining burneth and wasteth it selfe. Me thinkes it is better to haue a summons, though by pestilentiall arrest, then to be *dead whiles we liue*, as many are which are giddy and drunken with full cups of prosperitie, or whiles we are singing, *Soule take thine ease*, suddenly to be snatched out of the world. *God is not unfaithfull to forget your free-will offerings* lately to his poore members, he will reward it with a new grant as to *Hezekiah* in his pestilence with a new terme of life here; or which is best of all, with that life where no plague, nor Devill, nor sicknesse, nor death, nor crosse, nor grievance, shall haue possibilitie to annoy, where is fulnesse of ioy in his presence, and pleasures at his right hand

Psal. 84.

Luk. 16. 21.

Psal 91. 11.

2 King. 6.

Psal. 91. 1.

Apoc. 21.

Phil. 1. 21.

1 Ioh. 3.

Rom. 8. 18.

1. Tim. 5. 6.

Pro. 1. 32.

Luk. 12.

Heb. 6. 10.

Esa. 38.

Apoc. 21.

Psal. 16.

for

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Psal. 36. 8.

for evermore, and those such, as eye hath not seene, nor eare heard, nor heart conceived, where we shall drinke of the River of his pleasures, &c.

But I must end, though They doe not. Your visitation hath not lost all, it hath gotten all these lines, and my daily and more fervent prayer for you and yours to him who is able to keepe you that you fall not;

Your loving Pastour,

S. P.

Read often *Psal.* 119. and 36. 37. 38. 39. 40. 41. 42. and almost all of the *Psalmes*.

You haue I thinke the Martyr booke, read the Epistles of *Bradford*, *Hooper*, *Philpot*, and *Carelesse*: with innumerable others you haue there also.

Read often *Heb.* 11. & 12. & 13. and the story of Christs passion. *Esay* from the fortie Chap. to the end of that booke, being full of sweete promises. Also the eight to the *Rom.*

1 Pet. 5. 7.

Pray, pray, pray, and cast all your care vpon God for he careth for you. With Peter agreeth *Paul.* *Phil.* 4. 6. Be carefull for nothing, but in every thing by prayer and supplication with thanksgiving let your request be made knowne to God. and *1. Cor.* 11. 32. When we are iudged, we are chastened of the Lord, that we should not be cōdemned with the world. It is a short hell which we can haue here, but our heaven will last for ever and ever.

My poore loue will scarlsly suffer me to leaue you, as you see by this long writing. But God is all loue; he comes thus to build you, (that is to hew, saw, cut with the chissell, and with all his crosse-tooles to frame you) to be a dwelling for himselfe, a temple for his spirit, a vine-branch to his sonne, thus purged to bring forth more fruit. *Ioh.* 15.

F I N - I S.

